

*See Waddell's Preface*  
**The Rod, or the Sword.**

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*With the*  
**Present Dilemma**  
**OF THE**  
**NATIONS**  
**OF**  
**ENGLAND, SCOTLAND,**  
**and IRELAND,**  
Considered, Argued, and Improved;  
**IN**  
A DISCOURSE from **EZEKIEL,**  
Chap. XXI. Ver. xiii.

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By **ROBERT FLEMING, V.D.M.**

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**The Second Edition.**

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**JER. xviii. 7, 8, 9, 10, &c.**

*—At what instant I speak concerning a Nation, to build  
and plant it: If it do evil in my sight, then I will repent  
of the good wherewith I said I would benefit them, &c.*

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**L O N D O N:**

Printed for *Tho. Parkhurst*, at the Bible and Three Crowns  
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THE HISTORY OF THE

PROFANE DISCOURSES

OF THE

NATIONS

OF

ENGLAND, SCOTLAND,

AND IRELAND,

COLLECTED, ARRANGED, AND IMPROVED

BY A DISCOURSE FROM A PAPER

READ AT THE

BY ROBERT FLEMING, ESQ.

THE SECOND EDITION

WITH ADDITIONS, AND A NEW PREFACE

BY THE AUTHOR

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THE  
BOOKSELLER  
TO THE  
READER.

**T**HE Author of this Discourse  
having design'd to remain  
unknown to the World, as appears  
sufficiently from the following Epistle  
Dedicatory, I had not presum'd to  
prefix his Name to this second Pub-  
lication of it: But that some, who  
were acquainted with this, having  
told it to others, and the thing com-  
ing thus to be generally known, I  
thought I might venture to tell whose  
it is; especially seeing the Author  
himself has been obliged now to  
own

own it. This is all I thought fit  
to acquaint the Reader with, wish-  
ing he may receive that Advantage  
and Satisfaction in the Perusal of  
this Piece, which I am perswaded  
the Author intended in his making it  
publick at first. Farewel,

T. P.

THE

To all Serious and Faithful  
*Ministers of* **CHRIST,**  
by whatever Name or Designa-  
tion distinguished,

The A U T H O R wisheth increase  
of Grace and Ability, and fur-  
ther Success in the Ministerial  
Office.

Very Reverend and Worthy Fathers and Brethren,

**W**hen upon the reiterated and pres-  
sing Desire of Friends, I had  
given my Consent to the Publication of  
the following Discourse, I could not ad-  
mit the Thoughts of Dedicating it to  
any particular Patron; as judging it a  
kind of Injustice, to make any Inclosure,



## The Epistle Dedicatory.

or particular Appropriation of what does, in its Subject and Scope, equally concern all.

Therefore it is, that I take the boldness to inscribe this little Tractate to you, my very Reverend Fathers and Brethren, since it is your Office as faithful Watchmen and Seers, to enquire what time of the Night it is, and to give the People committed to your Charge, faithful Warning of apparent Sin and Danger, and accordingly to direct our Israel, what they ought to do.

And since it is the true Reformed Interest that is now at stake, I think it is more than time to leave off contending among our selves, in which kind of Apparel or Fashion, Religion makes the best or most decent appearance, since our united Endeavours are now called for (and all little enough) to defend Religion it self, against the formidable appearance of Atheism and Profanity on the one hand, and of an Idolatrous Mock-Religion on the other. Therefore it is, that I have inscribed this so generally to you all; as judging the Christian Religion to stand in those essential Truths, wherein,



## The Epistle Dedicatory.

wherein, I hope we are agreed, and not in those Metaphysical Speculations in Doctrine, or Circumstantial of Worship, which Men of little Souls, by a furious Bigottry, have so long made use of, out of meer Humor, or with design to disunite and divide us.

It is no way material, I suppose, to know the obscure Name of him, who makes bold thus to address you: for if there be not force and energy enough in what is here discoursed, to awaken Men to a serious sence of Danger and Duty, the knowledge of the Author is never like to do it. However, he begs Pardon here in the Dark, both for the Boldness and Importunity of the Dedication, and the Imperfections of the small Treatise itself, which he lays now before you: for both which, he can only say, for his Excuse, that from the Apprehensions he has of the Church's and Nations Danger in the present Crisis, he thought it his Duty to do what he could in the Case, tho' he is justly apprehensive he may not have performed his part in this as he ought.

But

## The Epistle Dedicatory.

*But what is defective here, may the Lord stir up others of greater Abilities to supply. And oh ! that this small Essay may be so happy, as thus to occasion others more vigorously to bestir themselves, to stem the swelling and growing Tyde of the manifold Evils that threaten us this Day with Ruine.*

*This, this, is the earnest and humble Petition of the meanest of your Number, that you would resolutely and vigorously oppose and resist the present dreadful increase of Infidelity and Irreligion, with their concomitant Evils ; which seem to be the sad and fatal Fore-runners of Misery. Which Noble and Generous Undertaking, how difficult soever it may appear to be, ought not to be reckoned by any in vain : for who knows, but that God is only waiting for such an occasion, to exert his Almighty Power further on our behalf. However, it is sure, that in doing thus you shall not lose your Reward whatever happen ; were it but this, that it will certainly be accompanied with inward Satisfaction and Peace of Mind, and the Light of God's Countenance made to shine upon you.*

Now

## The Epistle Dedicatory.

**By** the Lord himself, with whom the  
repose of the Spirit is, incite and stir  
you up to this important Undertaking,  
direct and assist you in it, and make it  
successful to the further lengthning out  
our Peace and Settlement. In all which  
respects, may the Blessings of Heaven ever  
attend and reward you, untill these happy  
Streams of Paradise uniting together in  
their fulness and consummation, unite you  
also with the Great and best Good, even  
the Beatifick Vision and Fruition of God  
himself, for ever and ever. Amen.

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The Little Daisies

himself for ever and ever. Amen.  
 O Beautiful Virgin and Patron of God's  
 also with the Great and Holy Spirit  
 their souls and consolation, while you  
 streams of life and salvation together in  
 around and reward you, until these things  
 together with the Holy Spirit, the Father  
 our peace and salvation. In the name  
 successful to the last moment, and  
 first and last, Amen.

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THE  
*Present* **DILEMMA**  
OF THESE  
**NATIONS**

Considered, Argued, and Improved, &c.

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EZEK. Chap. xxi. Ver. 13.

— *And what if the Sword condemn even  
the Rod? It shall be no more, saith the  
Lord God.*

**I**T is now above Four Years, since the  
first *Dawning* of the late happy *Revo-*  
*lution*; which seemed so much the  
more auspicious, that it bear Date from a  
*Second Fifth of November*, and that in ano-  
ther *Eighty Eighth*; which hereby became  
on a double account, a Year of Wonders.  
The Rising of a Glorious and Bright *Sun*  
in the *West*, where a little before *One* did  
Set in Blood, was such an unexpected and

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## *The Rod, or the Sword.*

surprizing Reverse to the then *Scene* and Constitution of Affairs, that it was no wonder, if the generality of those who wisht well to their Religion and Country, were transported, and as it were swallowed up with the pleasant Idea's of Affairs, which such an alteration gave them: for little did Men, but a while before imagine, that so radiant and illustrious a *Morning* would have follow'd so quickly that bloody and stormy *Sun-set*, which had been lookt upon by many, as a sad *Prelude* of worse Things to follow. This was then the almost universal Frame and Disposition of Mens Minds: which, as it did awaken them to reflect on what was either new to them, or fresh in their Memories; so it did too much lull asleep the rational Prospect of what might hence have been expected to ensue. But the greatest Evil that these Nations were then guilty of, was a too universal *Forgetfulness* of, and *ingratitude* to God, the Great and First Cause of all those Mercies; who had appeared in all that Affair, as by an Arm stretch'd forth from the Clouds, so as to fulfil that word eminently in our case,

*Zech: 4. 6. That not by might, nor by strength, but by his own spirit he had saved us: By his Spirit,*

rit, I say, whereby he incited and spirited some, dejected and dispirited others, and so universally turned the Hearts of Men of all Ranks and Orders into a new Channel, that the *Vox Populi* in this case seem'd very remarkably to be *Vox Dei*: I say, notwithstanding all these Things, our Ingratitude was as visible as it was great, in attributing to Man what was in the first place the Work of the Almighty: which was followed with a too visible reliance on Human Policy, and an Arm of Flesh; to the seeming abandoning of that kind Providence, wherein we had before so happily embarked. And from this fatal Step, might a serious Observator have perceived, our Wheels begin to drive heavily, and our Bow so oft to return empty: whilst in the mean time our *Enemies* began to awaken out of their Amaze, and encourage themselves again to attempt what for a while they seem'd to despair of. Then it was, that we saw the *Sword* drawn on both sides, and with greater ardency than ever: which hath still continued without Cessation, and without that *Success* against the Common Enemy, which, from the *Confederacy* of so many Princes we had expected. 'Tis true indeed, and



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we must gratefully acknowledge it to God's Praise, that the Groans of poor *Ireland*, and the Prayers put up on that account, have at last been heard and mercifully answered. But yet our Distractions at Home, and the Sound of the Trumpet, and the Alarm of War from Abroad, are such as may be sufficient to awaken us to consider what the Lord speaks to us at this time,

Mic. 6. 9. *by all these things. The voice of the Lord is yet crying to City and Country; but who is that man of wisdom, that doth see God's Name, or understand the Voice of his Dispensations, even of that Rod which lies still upon us? which if we altogether condemn, I heartily wish, we may not be forced to hear the Sword, e're it be long.*

We are at present (if I mistake not, greatly) under very dark and intricate Circumstances: and in the mean time,

Psal. 74. 9. *We see not our signs, neither seems there to be any among us, who knoweth how long.* If

Isa. 21. 11. *we call to the Watchmen, and ask, What of the night? who is there that can give us any distinct Answer. I know indeed, that extraordinary Prophecy is ceased, and that therefore they may justly be suspected, as being either Deceivers, or Deceived, who pretend to it. And yet, that God may*

at



## The Rod, or the Sword.

5

at sometimes thus reveal Things hidden and secret, to some of his own Children, who dare so far limit the Holy One of *Israel* as to deny. But it is not this that I bewail here, but *something* that falls under the *Observation* of Christians in a more ordinary way, with respect to the Churches *State and Crisis*. Alas ! where are now those sincere *Fearers* of God, with Psal. 25. 14. *whom the secret of the Lord is ?* Or where are they to be found, that in this respect, understand what that promised fruit of the Joh. 16. 13. Spirit is, amongst others, to have thereby *things to come discovered ?* Nay, so far is it from this, that even *when the Lord's hand is lifted up, we will not see nor regard it.* And yet we want not *Intimations* this Day of what is like to fall out ; at least we have sufficient *Indications* of our present State and Circumstances ; from whence we may soberly, rationally infer, by way of *Moral Prognostication*, what is most probable to fall out, as the event and issue of those things which are at this time on the Wheel. Thô, I confess, we ought in such *Inquiries*, to stand upon our guard, that under the specious design of a Rational and Christian *Pre-consideration* of, and *Provision* for Future Things, we harbour not

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a sinful, anxious, and over-curious *thoughtfulness* about, and *scrutiny* into those Things which God sees fit to veil from us, and reserves only to himself. And therefore all *Positiveness* and *Dogmaticalness*, as to Things so dark and debatable, as future Events are, is studiously to be avoided on such occasions. Tho' I may justly affirm it, that it is either weakness or a design, this way to get a Name in the World, that occasions Men for the most part to be so confident of their having drawn *Prophetical Truth* out of its dark *Recesses*, and of vending that way *Humane Glosses* for the *Divine Oracles*.

For my own part, I am so conscious of my own insufficiency, as to the making a Judgment even of the more easie and obvious *Indications* and *Criteria* of our Circumstances this way, that I have long hung in suspense in my own Mind, whether I had best to adventure upon any *Reflections* of this nature : It seem'd to me, to be properly the Work of a *Paul*, rapt up to the Third Heavens in Visions and Revelations ; or of a *John*, who leans on his Master's Bosom, to have the *Secret Key* of the *Closet of Future Events*, and to unriddle the same to others : I thought

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Days should speak, and the multitude of Years should teach Wisdom ; and that, tho' God was not tyed to such *Methods*, (since even *Young Men* sometimes may see *Visions*, when *Old Men* do but dream *Dreams* ) yet who am I, that I should pretend to any thing of this kind.

Yet, on the other hand, I considered, that it was *part* of my *Office*, as a Minister, humbly to enquire into the meaning of *Providences*, that it was one of our *Saviour's* Charges against the *Pharisees*, That they neglected the observation of the signs of the time ; that there were *peculiar Duties* incumbent on Christians, with respect to the present State of Affairs, which could not be known, and therefore not practised, unless after an impartial *Enquiry* into Things ; that this Work of observing and judging of present Dispensations, with respect to what may be inferred thence, was attended with *Pleasure* as well as *Pains*, and was both *commanded* and *commended* to us in Scripture as a *Duty* ; and that withal, it was one part of the Improvement of our Reason, which as it distinguisheth us from Brutes, in its being capable to reflect back on things past, so it was capacitated to look forward also to those



*things, which we may infer are likely to fall out, from the concatenation of Causes and Effects.* Besides, all which, the various Occasions which we had lately, by the pious Order of our Superiours, for *Fasting and Prayer*, did superadd another *Argument* for a *serious enquiry* into the *Sins* we were guilty of, and the *nature and tendency* of those *Providences* which gave Birth to those *solemn Opportunities*.

And, as for the *weakness* I was conscious of in my self, and the *mistakes* I might thereby be incident unto, in such an *Undertaking*, I was encouraged notwithstanding, to go on this way, from the *Sense of Duty*, in an humble *Dependence* on God; and the rather, because I perceived, that most Men that had applied themselves to such Studies, had either erred by building on *mistaken Grounds*, or been *too positive* in their *Determinations* of particular Events: Whereas, I firmly resolved to guard against all occasions, of being *positive* at all in such things, or of taking *Probabilities* for *Certainties*. My Work and Design which I proposed, was therefore this only: That having considered the *present State* of Affairs in these *Nations*, not so much *Politically* as *Christianly*,



stantly, and thence inferring what seems to be most rationally to be expected, we might be brought to see and mind the Duties which seem to be now incumbent upon us, with respect to the continuance of our present happy Settlement, the further increase of our Mercies, and the averting of those evils which we seem to have reason otherwise to fear. And in order to my proceeding in this Design with the greater security as well as perspicuity, I purposely resolv'd to wave the dark Prophecies of Scripture, which I foresaw would involve me in long Debates, and to proceed upon more certain and easie Grounds: not, that I think there can be any such sure and certain Foundation, for making a judgment of future Events, as that would be, if rightly understood; but that it is not so certain or easie to attain to know what is the real Sence and Design of the Spirit of God in these. But however, surely it is a Work by itself, which I choos'd to pass by for the present; as leaving it to the riper Judgments of others, and my own more mature and further Thoughts, if I shall afterwards have occasion to bend my Studies that way.

But

## The Rod, or the Sword.

But to return: The preceding Reasons I say, did so far move me, as that I was resolved to attempt something of this nature, at least for my own satisfaction which whilst I was musing on, and considering with my self what *Portion* of Scripture I should lay down as a *Foundation* to build my *succeeding Enquiry* upon, I know not what *suggestion* recall'd to my Memory this *dark Expression* of a *dark Prophet*. But sure I am, that at my first reflecting upon it, I did but little apprehend the *Scope* and *Design* of it, further than that from the words *Rod* and *Sword*, and the *Scope* of the *Context*, I did plainly see that the words were *Comminatory* of some *Judgment* or other upon the People of the *Jews*. But upon a further search, there seem'd somewhat design'd in the words, which I thought might not be unuseful to present to the Consideration of others, and which therefore I shall proceed to enquire into, when I have previously considered the *Scope* of the *Context*, and the *Construction* and *Meaning* of the *Words*.

As for the *Context*, tho' the preceding Chapters, even from *Chap. 6.* seem to be but one continued Prophecy against the *Jews*, for their great Sins; yet since this

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## The Rod, or the Sword.

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Chapter runs in a new strain from the former, I shall go no further back, than to the first Verse; where we find the Prophet gets a new Commission to Prophesie, which is confirmed again and again, v. 8, and 18, and so runs on to v. 28, where the Prophet takes occasion to digress on a new Subject. It were long and tedious to scan the several Verses of the Chapter, and consider every Observation which might be drawn thence. And therefore I shall only observe these Things following in general: (1.) That the *Time* of this Prophecy was in the Reign of *Zedekiah* King of *Judah*, who is no doubt pointed at, v. 25, by the designation of the *profane Prince of Israel*, whose day is said to be come: for from the very day of *Zedekiah's* breaking his *Oath* to the *King of Babylon*, is *Judah's* fatal Period reckoned, 2 *King.* 24. 20. *Jer.* 52. 5. (2.) That the *Object* of this Prophecy, is the *Land and People of the Jews*; which is more distinctly proposed as *Threesfold*, v. 2. viz. *Jerusalem*, the Metropolis, with the whole *Country of Judea*, and the *Holy Places*, themselves also, i. e. the Temple and the Synagogues: All these were to meet with a severer stroke than they had met



## The Rod, or the Sword.

met with before under *Jechoniah*. (3.) That the *Nature* of this Prophecy is Commi-  
natory and Threatning, and that in a most  
severe manner. For, 1. The *Calamity*  
threatned is a cruel and bloody War, and  
Captivity and Slavery which are to fol-  
low upon it. This is set forth by the  
designation of the Sword, which is the  
great Instrument of War. But this Sword  
is not an ordinary Sword, but a Desola-  
tion of a singular nature: therefore it is  
said to be the *Lord's Sword*, v. 3, 5. as be-  
ing the Supreme Over-ruler of the Cala-  
mity; and yet it is immediately appro-  
priated to the King of *Babylon*, who was  
to be God's Executioner therein, v. 19.  
And as this *Sword* is said to be *furbished*,  
that it may glitter and look terrible, and  
*sharpned*, that it may make a sore slaugh-  
ter, v. 9, 10, 11. So the severity there-  
of is further declared, when we are told,  
that it would *cut off both the righteous and  
the wicked*, v. 3. and extend itself univer-  
sally *upon all flesh from South to North*, v. 4.  
2. But as a farther *Character* of the Terri-  
bleness of this *Calamity*, it is described with  
respect to the *Kinds thereof*, v. 14. to be a  
*Sword drawn the third time*. For the un-  
derstanding this, we are to remember,  
that



That that *two Swords*, or desolating *Wars*, had already preceded to the *Jews*, viz. that under *Jehoiakim*, 2 King. 24. 1, 2. and that under *Jehoiachin*, 2 King. 24. 10. So that the Third Sword that was to follow, was that under *Zedekiah*, 2 King. 25. 1, &c. Now it is threatned, that this Sword shall be doubled, *i. e.* be twice so severe as the preceding Calamities, tho' possibly it may refer to the *intestine Confusions* which were among the *Remnant* that were left in the Land under *Gedaliah*; which we may see, *Jer.* 41. v. 2, 3, &c. This is the account which we have here of this terrible *Calamity*: at the thoughts of which, the Prophet himself is called to sigh and lament, v. 6. But if the forethought of it deserved Tears, what may we think would be the Frame of People when it comes. This the Prophet gives us previously an account of, v. 7. That *all hearts shall melt, and every hand be feeble, &c.* But more particularly, he represents to us the concern of the more *serious and godly part* of the *Jews*, in order to know the intent and meaning of this Calamity: who seem therefore to be brought in here in our Text, saying or thinking with themselves, *What if the Sword con-*  
temn

## The Rod, or the Sword.

*temn the Rod ?* And this leads me to consider the words themselves.

Now the plain *Construction* of the words, (without giving you the trouble to hear every thing said upon them by *Commentators* ) seems clearly to point at these two things, as the *Parts* of the *Verse*. The (1.) Whereof is set down by way of *Reason*, to what God had commanded the *Prophet* to do in the preceding *Verse*, which was to *lament and howl*, by reason of the threatned *Calamity*. So that if we joyn this *Reason* to the preceding *Verse*, unto which it properly belongs ; the words run clearly thus: *Cry and howl son of man, for it shall be upon my People, &c. smite therefore upon thy thigh ; because it is a trial ; i. e.* eminently so, it is a trial with a witness. Whence we may observe, by the way, *That it is very becoming a Prophet to weep and lament, at the prospect of those Calamities which he foresees to be coming on the World, even when, it may be, he may be sent to publish the same ;* for surely it can be no pleasant *Message* to a *Minister* of God, to be sent with sad and heavy Tydings of Judgment upon his Country ; and God takes it well when he is suitably affected this way. The (2.) Part

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of the Verse consists of a *Question proposed*, with an *Answer returned* thereunto. Who it is that proposes the *Question* is not expressed, tho' we see that the *Answer* returned unto it, is from God himself. But it is a matter of no great moment, by whom the *Question* is proposed, since it is plain, that its put up in the *Name* of the *People*, those of them especially that were most seriously concerned this way: And it seems to be inserted here of purpose, that in the *Answer* something might be suggested, whereby God's Children might be comforted, in the midst of the Judgments here threatned.

It is the *Second part* of the *Verse* only, which I am to consider; which, as being the *Ground* of my following *Enquiry*, I shall more distinctly handle.

The *Question* will appear, when the *Meaning* of the *Words* is opened up: which I shall therefore consider with what perspicuity and brevity I can.

And, I. We may observe, that the word [*Sword*] is not in the *Original*, but is supplied by our *Interpreters* to make up the *Sence*. And since the *Question* is relative to the *Judgment* of the *Sword*, threatned



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ned in the former part of the Chapter, it may be appositively enough inserted, though I judge, it had been more proper notwithstanding, to have supplied the sub-understood *relation*, by the word [*Trial*] which goes immediately before, or by the particle [*It*] as relative to it. And thus the Verse would have run more smoothly : *For it is a trial : And what if it [or, the trial] condemn even the Rod ?* But the matter is not worth contending for : since, however we understand this, it leads us equally to the consideration of War and Desolation, as imported therein.

II. We may consider also the *meaning* of the word [*Rod*,] which is variously taken שבט, being sometimes rendered the *Tribe*, and sometimes the *Rod*. The *Septuagint* takes it in the first sense ; but most *Interpreters* render it, as our Version doth : I incline rather to this later Opinion, especially if the *Observation* of *Junius* hold ; who says, that it ought to be rendred [*Rod*] here, because the word is *Feminine quo in genere* (says he) *vocem tribus apud Hebræos legere non meminimus*. But if it be taken in the first sense, yet the *meaning* will not differ much



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much, as we shall see immediately ; yet, as I said just now, I incline rather to the Interpretation given in our Version ; especially since in the Tenth Verse of this same Chapter, the word is found also, which cannot well be otherwise understood, than by the *Rod*, to make Sense of it. Where, by the way, that dark place, (which Interpreters call *Mira* \* *Ver-* \* *Synops.*  
*ba*) were, in my Opinion, better ren- *Critic. in*  
dred thus : — *It is the Rod of my Son* *Loc.*  
*contemning every Tree.* Where by the *Rod* of God's Son, we may either understand the *Rod* wherewith God corrected his Son Israel ; or that it was the *Rod of Christ the Son of God*, whereby he would punish the Contemners of his Word. But to return : However, we understand the word, it is plain to me, that Afflictions are either plainly expressed, or tacitly understood here.

Now, III. Let us consider what we are to understand by the word [*Contemn*] here. It is certainly a *figurative way of speaking*, importing the greatness of the Calamity threatened ; which should be such, as to make all *foregoing Troubles* in a manner *slighted, contemned, or forgotten* ; as ex-  
ceeding

ceeding former Tribulations, as far as the *Blow* of a *Sword* doth the *Last* of a *Rod*. And thus certainly it was, as to the Judgment and Captivity under *Zedekiah*; which did exceed the Troubles under the former Kings, as far as the *Sword* exceeds the *Rod*, or *destructive Judgments* exceed *Castigations* and *Paternal Corrections*: So that tho' the *Expression* be *active*, yet the meaning is to be understood *passively*: Thus, when we read, *What if the Sword condemn the Rod?* we are to understand it, *What if the Sword make the Rod condemned?* But though this be here imported, yet it is certainly short of the purport of the *Question*, as will appear from the *Answer* when we come to it: For the *Answer* being *Negative*, importing, *That the thing enquired after, shall not be*: Hence it is plain, that the *Enquiry* is not barely this, *Whether the Judgment threatned would be very dreadful above former Judgments?* For if this had been all, the preceding Threatnings are so plain this way, that the *Answer* returned would certainly have been *Affirmative*, and not *Negative*: therefore I say, it is plain, that the *Question* runs upon a quite other ground; and what  
else

else can this be, but a *suspicious and fearful apprehension*, lest the design of this Judgment might possibly be, totally to eradicate, cut off, and destroy the Church and Nation of the Jews. It was this which G O D did foresee would natively arise in the Thoughts of Serious, Concerned, and Pub-lick-spirited Men : and therefore it was this fore-seen *Objection*, which God was resolved to answer, to the Comfort of his own.

From all which, it will appear, that the Sence of the *Question* is this : What if this *Trial* or *Sword*, despise and contempt to be esteemed to be only a *Rod* or *Chastisement*, but be indeed a *Vindictive Judgment*, designed totally to destroy this Church and People. As if God's Children should say : *Well*. since we have not been reclaimed by more gentle Methods, whilst under the Rod of a displeased Father, may we not justly now apprehend, that he has cast by the Rod, and resolves to take up the Sword, that so Justice and Vengeance may have its free course, to the extirpating such a wicked Generation as we are : may not God thus laugh at our Calamity, and his terrible Judgments condemn former Chastisements, as poor weak



*Remedies.* This is what I apprehend to be the true and native meaning of this *Question*.

And even the *Septuagint* itself, though it differ from me as to the meaning of the word *Shebet*, yet agrees upon the matter itself: for thus that Version renders the *Question* here, *Καὶ τί ἐν τῇ φυλῇ ἀπωσθῆναι?* *Et quid si etiam tribus repulsa fuerit?* And what if the *Tribe* be rejected? The meaning of which I take to be, as much as if it were said: What if the *Tribe of Judah* be cast off also, as well as the *other Tribes of Israel*? for surely, I cannot imagine, that their meaning should only be, What if the *Tribe* should be defeated, and get the worst of it, and the *Enemy* prevail against them? I say, this can never be rationally thought to be designed here, since it were a contradiction to the plain History of the Siege, and Destruction of *Jerusalem* by the *Assyrians*; wherein we see, how far the *Tribe of Judah* was prevailed over. Therefore, as this cannot possibly be the thing so positively denied in the *Answer*, so neither can it be the meaning of the *Question*: and therefore the *Septuagint* Version seems to understand the *Question* to import, a fear  
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and suspicion in the Mind of the Godly, lest God might intend by this threatned Judgment, to make an end of the *Tribe of Judah and Benjamin*, by rejecting it, in the same manner as he had done the other *Ten Tribes*. So that we see, that whether we understand by the word *Shebet*, the *Tribe*, or the *Rod*, we must of necessity understand the sum and substance of the Question to be the same that I proposed but just now.

And since we have thus arrived at the true Sence of the Question proposed, we need not hesitate long as to the meaning of the Answer, which is returned thereunto : for this is nothing else, but a *peremptory and absolute Negation* of the thing enquired after ; viz. That the Judgment feared, shall not be what many may fear it is.

Our *Translators* do strangely perplex and confound the *Text* here, by making this a *comparative Negation* only, by the addition of two words [*no more*] which are neither in the *Original*, nor *Septuagint*, the *Hebrew* being only, לא יהיה, and the *Septuagint*, οὐκ ἔσται ; which is plainly this, [*It shall not be.*] Upon what reason our Interpreters have added these words,

*The Rod, or the Sword.*

words, I shall not determine : but surely what we have said, as to the meaning of the Question, makes it altogether impossible, that this can be the Sence of the Answer.

And therefore the whole seems to me to run thus ; But now, when mention is made of so severe a Trial, what shall we think of it ? What if this *Judgment* exceed the Bounds of a *Rod* or *Chastisement* ? Or what if it destroy the *Tribe* totally ? No, no, ( says God ) it shall not be so neither : for however severe this Judgment be, it is only designed as a *Chastisement*, and not utterly to destroy. Now this doth dilucidly appear, in the *Captivity* under *Zedekiah* : which tho' it was so severe a Trial, and so furnished a *Sword*, as might justly make all to think, that this *Sword* or Trial did *contemn the Rod*, or was intended to cut off the *Tribe* : yet we see notwithstanding, that it was only designed by God as a *Correction*, which was not to make a full end of them, as the *Preservation* of the *Jews* under it, and his *returning* them again from it, do clearly evince. So that this *Query* and *Answer* come in here, by a kind of *Parenthesis*, in the midst of all this *Commintory*



tory Sermon, as a Ray of Light, Hope, and Comfort to the true Mourners and Weepers in Zion.

And now, I suppose, by this time, we have begun to perceive, (as I would humbly hope) the *native sence* and meaning of the *words*: And therefore we may adventure to proceed, to propose *Two Observations*, that I think naturally result from the Text thus understood; the *First* from the *Question* proposed; and the *other* from the *Answer* returned thereunto: not to mention other things that might be drawn from the *Context and Connection* of the *Words*, to avoid prolixity. The *Two* main and principal *Observations* or *Doctrines* then, are as follow in their order; tho' the *First*, which immediately follows, is that which I design chiefly to insist upon.

C 4

OBSER-

## OBSERVATION I.

*That when G O D threatens his Church and People with the Sword of an Enemy, after the Rods, with which he had formerly chastened them, it may justly put the Thoughts of all serious Christians to this sad and concerning Dilemma, Whether G O D may not be about to change his Chastisements into destructive Judgments, to consume and destroy them?*

**I** Suppose it were needless to attempt any Proof of this *Proposition*, since we may easily see upon the first view of the words, that whenever any People become thus stated and circumstantiated, as the Jews then were, they will have the same Thoughts and Concern as they appear to have had from this Question : for let us  
but

but suppose our Souls in their Souls stead,  
and we will see this *Inference* to flow  
very natively hence. Were we, with  
them, subdued by *Forreigners*, the half  
of our *Nation* *captivated and banished*,  
and the rest made *Slaves and Tributaries*;  
and let us see withal, *Deformation* instead  
of *Reformation* amongst the *Remnant*; to-  
gether with a proud obstinate persisting  
in our unreformed state, contrary to all  
Engagements, and without any rational  
prospect of purchasing any thing thereby,  
but Ruin: I say, let us but suppose this  
to be our Case, and can we think any  
other thing than what is here insinuated,  
that surely God were about to turn his  
*Rods* into *Scorpions*, his Fatherly Corre-  
ctions, into the Desolating Stroaks of an  
Enemy. So that we see, it is not with-  
out reason, that the more serious and  
thinking *Jews*, cry out in the *Query* of the  
Text, *What if the Sword condemn even the  
Rod?*

Surely then, such Circumstances as  
these, would move us to apply to our  
selves more particularly, what in the ge-  
neral we have *observed* from the words.  
And therefore, since our Circumstances  
at this time bear no small Analogy

to



to the state of the *Jews* at that time, may we not bring the *Proposition* a *Thesi ad Hypothesein*, to speak more home to our selves; thus :

*That since God in his Providence doth now threaten his Church and People in these Nations (as well as elsewhere) with the Sword of an Enemy, after the Rods, with which he formerly corrected them; it may justly put our Thoughts to this sad and concerning Dilemma, Whether God may not be about to change his Chastilements into destructive Judgments, to consume and destroy us?*

In the prosecution of this *Proposition*, (wherein all the *Christian World* in general, and these Nations in particular, are nearly concerned) I shall confine my self to these *Three Things*, the *Last* whereof, as the *Conclusion*, interr'd from the *Two* former as the *Premises*, will necessarily require the largest *Elucidation*. The Points are these :

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- I. *That we have been lately under the Rod, i. e. under God's Fatherly Chastisements.*
- II. *That we are now threatned with the Sword, i. e. with severer Judgments than we have yet seen.*
- III. *That the Church is upon this account reduced to this sad Dilemma; What if the Sword condemn the Rod? i. e. What if succeeding Troubles and Judgments be such, as shall make the former in a manner forgotten?*

The *First* of these is, *That we have been lately under the Rod.*

I suppose it needless to insist on this, by recounting the *Afflictions* we have of late times been under; the Memories of most Men being more retentive of Calamities, Sorrows, and Troubles, than of Mercies, Deliverances and Comforts. The late *Civil*, or rather *Uncivil Wars*, with the Devastations and Miseries thence ensuing; the severe *Enacting*, and more severe *Executing* of Penal Laws on Dissent-  
ing

ing Protestants ; the Excommunication and Inquisition-like Proceedings of Ecclesiastical Courts, with many other things a-kin to these : such things, I say, leave impressions on Mens Spirits, that are easily worn off. And it is, I fear, the common sin of some on the one side, to think upon their being Actors formerly in such things with no little pleasure : I fear also, that some reflect upon their former Sufferings with too great rancour and grudge of Spirit, against those who were either the Authors or Instruments of their being so used. And as we remember, I fear, too much, what we have suffered one from another ; so, I suppose, the Designs and Endeavours of our common Enemies are not wholly out of mind.

What ! can we have forgotten the popish Plots so oft renewed, and so oft discovered ; or the Arbitrary Designs of some to enslave us, with the progress they made therein, in corrupting the Election for Parliament, and the procuring the delivering up of the Charters of Corporations, together with the illegal Tryals, and bloody Executions and Murders of many, and some of them the Patriots and Champions



ication of their Religion and Country. And, I  
 of Ecc propose also, the Judgments and Afflictions  
 r thing which bore the more immediate Signa-  
 y, lea of Divine Providence, cannot be ob-  
 are ranted out of Mens Minds ; such as the  
 the rning of London, (whatever Hand some  
 side, en had therein) and the Sword of God,  
 former Pestilence, once and again renewed ;  
 are : with other things of that nature. I say,  
 on the cannot have lost the Idea's and Re-  
 rance mbrance of those several sorts of Rods,  
 ose w herewith God was pleased successively  
 rumer correct us in these Nations for our Ini-  
 s we ities.

But that which I would have consider-  
 ; so, with respect to all those, is, that not-  
 vours withstanding the seeming severity of  
 ally of em, they are yet to be reflected upon  
 ly as Fatherly Corrections, which God  
 the has pleased to inflict upon us, in order  
 oft d reclaim us from the evil of our ways,  
 of fond therefore may be observed to be tem-  
 s thered with Mercy and Favour for us :  
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If we consider our *Afflictions absolute* and in themselves, we may find a great deal of Mercy at the bottom of the most bitter Cups we have yet been made to drink of : For have not our Troubles been remarkably *moderated*, so as neither come to the height which Enemies designed, or which we feared ? Have we not experienced God's kindness to us, even when we seemed to be plunged into the Depths of *Sorrow*, and the Confines of *Despair* ? How wonderfully did God support his People, and sweeten to them their most bitter Cups ? Yea, and of what *short continuance* have their most *dark Clouds* been ? How hath God made *dark Clouds* pass over us ? Thus was God pleased to change his Dispensations, so as not to shew his *Fatherly Displeasure*, and his *Bowels of Compassion* alternately : Calms did follow our *Storms* ; and tho' *Sorrow* continued for a *Night*, yet *Joy* succeeded in the *Morning*.

But further, it will appear how favorably God has dealt with us all along in the midst of the sharpest *Rods* we have been under, if we compare our *Afflictions* with what others have been exposed to. For have we been exposed to any thing

absolute like the old Persecutions of the Primitive  
 Christians? There have been but few  
 in comparison of the many who have  
 made (even spared) who have been called to  
 witness unto Blood. We have not been  
 burned alive, or sawn asunder, or dis-  
 membered piece-meal, or murdered, or  
 massacred in our Houses or Beds. We  
 have not met with such severe Treat-  
 ment as the poor *Waldenses* and *Piccards*  
 of old. *Smithfield* has not again, in our  
 days, smoked as of old, with the Fag-  
 gots of *Martyrs*, nor the *Marian Persecu-*  
 tion been re-acted; neither have we fal-  
 len under such Strokes as the *Parisian* and  
*Spanish Massacres*. Nay, is it not an un-  
 expressible Mercy to us, that our *Country*  
 has not been made the *Field of Action*,  
 and to desolating Armies, as *Hungary*, *Flan-*  
*ders*, the *Palatinate* and *Savoy* have been.  
 We have not been made the *Theater of*  
 desolation, or the *Stage of Blood and*  
*Rapine*. We have not been murder'd and  
 ruin'd, banish'd and dispers'd, like the  
 poor *Piemontois* of late. Neither have  
 we been forced to submit our *Reasons and*  
*Consciences*, to the *unanswerable Arguments*  
 of *Booted Apostles*, and *Catholick French*  
*Dragoons*; nor exposed to the intolerable  
 Slavery



## The Rod, or the Sword.

Slavery of the *Most Christian Mediterranean Galleys, &c.* And surely, if, besides all this, we *compare* what we have met with, and been under, *with our sins and their aggravations*, (which have not been less, but it may be more than of other Nations) we must needs be enforced to own, *That God hath dealt with us far more mildly and mercifully than our Iniquities have deserved.*

And as by all these things it doth plainly appear, that we have been hitherto only under the *Chastisements* of a *Father*: So this is more fully and conspicuously manifested to all the *World* in the late *Wonderful Revolution* of Affairs: for in this, as God's Mercy hath eminently shewed itself for the good of the *Protestant Church and Interest* in general; so more particularly, *for the safety and establishment of these Nations.*

For what else was the Language of the late happy *Deliverance*, but what God of old expressed to the *Israelites*, when he said, *How shall I give thee up, Ephraim? How shall I deliver thee up, O Israel? How shall I make thee as Admah? &c.*

Hos. II.  
8, 9,

Thus,

Thus, I say, it was that God seem'd to speak to us of late : *How shall I give thee up, O my Church ? How shall I deliver thee to Judgment and Ruine ? How shall I make thee as France or Hungary, &c.* my Bowels and Heart are turned yet once again towards you : Therefore I will not at this time execute the fierceness of mine anger, I will not destroy Britain ; for I am G O D and not Man, and therefore I will find out a way of Deliverance for you, &c.

But suffer me yet to be more particular in the applying to our selves some Scriptures, that seem remarkably to quadrate with the State of these Three Nations, at the time of this Deliverance.

And First, did not God speak of England then, after this manner : *I hid me, Isa. 57. 17, and was wroth, and he went on frowardly in the way of his Heart ; I have seen his ways and will heal them.* A wonderful thing, that when God could bring no Arguments from us, he should bring them from the Greatness of his own Mercy. But yet notwithstanding this surprizal of Mercy, many among us make a quite contrary

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Ibid, v. 20

Ver. 21.

use of it, by their restless Endeavours to make themselves and others miserable again; and therefore that which follows, may fitly be applied to them: *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* But as they love not Peace, so God has said, *That there is no peace to the wicked.*

Hos. 2. 14.

Isa. 64. 3.

Psal. 126. 4.

Jer. 31. 20.

In the next place: *Scotland's Case* at that time, seemed much like that which we have mentioned of *Israel*, with respect to the Captivity: *Therefore* (saith God) *behold I will allure her, and bring her into the wilderness, and speak comfortably to her.* For it was with their greatest Afflictions there, that God did make their greatest Salvation and Consolation to coincide. When God surprized them with terrible things which they lookt not for, he made the Mountains, even then, to flow down at his presence, and turned again their captivity, as streams in the South. Even, since the time that he spoke against them, he did earnestly remember them still: and made the time of their greatest extremity his opportunity.

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And then *Lastly*, the Dispensations of God towards *Ireland*, seem to quadrate very remarkably, with that word, where-with the Lord did of old both threaten and comfort *Ægypt*, in the same breath, when he says, *That he would smite Ægypt*, Isa. 19. 22. *that he would smite it and heal it, &c.* The severe and bloody Strokes of poor *Ireland*, have been in order to its Cure. And therefore we may see how far God's ways are above our ways, and his thoughts above our thoughts.

So that in all these respects, God has manifested both his Power and Mercy towards these Nations, in the *Late Deliverance*. So that we may not unfitly apply to our selves, in this respect, what was said of the *Israelites*, under a like Dispensation : — *According to this time it shall be said of Jacob and of Israel, What hath God wrought !*

But to proceed.

The Second Point is : *That we are now threatned with the Sword.*

This is, I suppose, what is self-evident ; for the *proof* whereof nothing is required further, than to take notice of *Publick Occurrences*, which every *Post* furnisheth us with. And that this did supervene upon the *Rods*, which we were lately under, I suppose none can doubt of, who reflects so far back, as unto the *Turn of Affairs* in our late glorious *Deliverance* : For as God delivered us then from the *Evils* we groaned under, and from the *Apprehensions* of worse things intended : so it was by the *unsheathing* of the *Sword*, that it was affected, tho' God in Mercy made<sup>r</sup> the *Sight* rather than the *Blow* thereof, save us. But who knows not, that the *Blow* hath been since that time felt.

And surely, the *Sword* is so far from being put up, that we see our selves daily threatned with it from abroad ; there being, at the same time, but too many ill-affected Men in the midst of us, who are ready to sacrifice their *Religion* and *Country*, to their own *Bigottry*, *Malice*, and peevish *Humors*.

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That therefore, which I would only propose here to the serious Reflections of all, is to consider, *What, and how terrible the Sword is*, with which we are now threatned; that we may hence see, how miserable a People we should become, if ever (which God forbid) we should be so unhappy as to fall under such a Judgment. And tho' all considering Men, I suppose, are fully enough satisfied in this matter: yet, since some seem to be altogether indifferent and regardless in the Case, and others fond of Ruine and Misery, I shall therefore earnestly desire, that we may seriously consider, what those things are, that we must necessarily expect, if God should be provok'd to give us up into our Enemies hands.

For surely, if God should permit this, we must expect that our *Punishment* must bear some *proportion* to our many and great Sins and Provocations; since hereby it would be apparent, that we have very highly provoked God, to inflict upon us, what he seemed by his former Dispensations desirous to deliver us from: *For at Jer. 18. 9, what time God speaks concerning a Nation,*<sup>10.</sup> *to build and to plant it; if it do evil in*



## The Rod, or the Sword.

*his sight, that it obey not his voice, then will he repent of the good wherewith he said he would benefit them.*

But if this *Consideration* be apt to be slighted by *sensual* and carnal Men, I desire they may but consider the *Genius and Complexion of our Enemies* : For as they are the *Enemies* of our *Religion*, which they are obliged by their Principles, *Via & modis*, every manner of way to root out and extirpate, under the Notion of the pestilent *Northern Heresie* : So are they not sworn *Enemies* to our *Country and Persons*, whose old Grudges against us, are now heightened more and more, by late Provocations.

And surely, we cannot but look upon them as a *merciless and cruel Enemy*, who are sufficiently known of late, by their Barbarities and Devastations, where ever they get footing. To whom I may not unfitly apply, (what was said of another sort of Enemies of old) *A fire devoureth before them, and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness : yea, and nothing shall escape them, &c.* And tho' they may now cunningly

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ningly play the *Angler* in fishing some with the enticing *Bait* of smooth *Promises*, and others with a *Golden Hook*: yet I hope wise Men will remember the old Saying, *Timeo Danaos & dona ferentes*; as remembring that *Fistula dulce canit volucrem dum decipit anceps*.

For we must be so far just to them, as to add this also to their Character, that they are a powerful *Enemy*, both for *Policy*, *Number*, *Experience*, and *Boldness*: And therefore our slighting of them so much, and speaking of them usually with so much contempt, I look upon as none of the best Signs of our Success. For, tho' every Man ought to rejoyce to see any sign of true Courage in the Nation, yet it is neither a wise nor honourable part, to despise an *Enemy*, especially one so considerable as the *French* now are.

And since the case is thus with us, let us consider impartially what we have to expect, if such a terrible Sword as this should ever get a Commission to be our Punishment, For we may easily then imagine, that no *Faith* would be kept with such *Hereticks*, as they reckon us

to be. Yea, this *forreign Sword* would quickly be followed with *intestine Divisions*, Tumults and Confusions among our selves. And how dreadful the Effects and Consequents of such things must be, we may easily imagine. We should then see our *Cities and Towns* in Flames, all *Bonds*, Civil or Religious, broken, and *Liberty and Property* wholly at an end. No respect then shewn to the *Infant* in the Cradle, or the *gray Hairs* of the *Aged*. We might then see our *Matrons* abused, and our *Virgins* defloured. For *Strangers and Forreigners* would then possess our *Houses*, enjoy our *Estates*, feast on the Fatness of our *Tables*, and look big in our *Apparel*; whilst we our selves are glad to enjoy a few *Morsels*, and esteem it a favour to be permitted to *live*. Nothing then heard in *City or Country*, but *Lamentation, Misery and Woe*. No Security from *Murders and Assassinations*, nor any Peace to him that goes out or comes in. And if it fare thus with our *outward Man*, what becomes of the *inward*? Why, it is in Bondage, Darkness, and Fetters. Nothing then heard, but an universal Cry, *Great is Diana*, and the *Image*, which the *Prince* has



would be set up to be worshipped. If there be any *Nicodemus*, then he comes to Christ by Night, and owns him by stealth, for fear of the *Jews*. But if with *Daniel* any be so bold, as to open his Windows towards the *Temple of Jerusalem*, he must expect to be cast unto the enraged *Lyons*, and a *fiery Furnace* must then be expected to be the Lot of such as openly refuse to worship *the abomination that maketh desolate*, which is then set up. Ah *miserable England!* ah *desolate Scotland*, ah *wretched Ireland!* should such things happen. And yet such things must needs be expected, should the Enemy prevail over us. Which since it is thus, by what *Name* can we call *that more than irrational, and worse than wicked Temper of many*, who seem fond of such a *Scene of Affairs*; not remembering, that even they themselves must suffer as well as others, if ever such things should happen: for even those who *love such Treason*, and subserve themselves of it, will notwithstanding *hate the Traitors* for it. But I shall forbear to say any more on this *Head*, when I have once desired, that Men would seriously consider these things mentioned.

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## The Rod, or the Sword.

Unto which, I shall subjoyn the Character which the *Chaldeans* get in Scripture ( wherewith I think that of the *French Nation*, as *Popish*, doth in many things very aptly quadrate ) whom the Prophet *Habakkuk* doth describe, as follows

Habak. i. ——— I will work a work in your days  
5, 6, 7. 8, which you will not believe, tho' it be told  
9, 10. you. For lo, I raise up the *Chaldeans*

that bitter and hasty Nation, who shall march through the breadth of the land, & possess the dwelling-places that are now theirs. They are terrible and dreadful ——— their horses shall be swifter than the leopards, ——— they shall come all for violence, &c. Avertat Bonus Deus quod verentur quidam presagium; mutato scilicet nomine fabulam narrari. Utcunque capiat ad fructum, qui capere potest.

The Third Point is, That the Church (upon the fore-mentioned account) is reduced to this sad Dilemma, What if the Sword contemn the Rod? i. e. What if succeeding Troubles and Judgments be such, as shall make the former in a manner forgotten?

In speaking to this *weighty, but critical* point, I propose to my self an impartial Enquiry into, or Consideration of these *three Heads* following, *viz.*

1<sup>st</sup>, *Whence it is, that we are reduced to such a condition, as to be much in the dark, whether the Sword may condemn the Rod; or what is the Cause or Original of this our present Dilemma.*

2<sup>dly</sup>, *What are the Grounds of a rational Enquiry into what is like to be, or from what Topicks may we adventure to consider our present state, and the tendency of things among us.*

3<sup>dly</sup>, *What is the Estimate that we may adventure to make, from these Grounds, of our present state; and what Prognostication may we thence humbly infer, as to our future Condition.*

The First of these is : *What is the Cause or Original of our present Dilemma, or whence it is, that we are reduced to such a Condition, as to be much in the dark, whether the Sword may condemn the Rod?*



## The Rod, or the Sword.

I have already manifested what our present *Dilemma* is, by shewing that as we have been formerly under the Rod so we are now threatned with the Sword. But in the prosecution of this *Proposition* here, I would have it considered, ( lest appear to any *Actum agere* ) that I am upon a new *Enquiry*, viz. *Into the Cause or Original of this Dilemma that we are under* : The Elucidation whereof will more fully open to us the thing that we are now in quest of, and which we intend to consider further, in the prosecution of the other remaining *Propositions*.

And here certainly the *Original and Cause* of our present *Dilemma* can be nothing else, but the darkness that is, or appears to us to be, upon our present *National and Church-state*, with respect to God's Judgments, either really impending over us, or appearing so to do. For here the Minds of Good Men differ vastly, some being afraid of a final rejection of us, and that God's Threatnings against us are absolute and decretory : whilst others, tho' they fear the Judgments impending, will be very severe, if inflicted, do yet apprehend

and

at our and hope, that they shall not be such as to  
that as make a full end of us, and that the Threat-  
e Rod ings themselves are only conditional, and  
sword not absolute.

position But in order to our more distinct co-  
(lest gnoscing of our present state, as to this  
I am matter, we must necessarily premise some  
Cause things, with respect to God's Judgments  
we are against *sinful Churches and Nations* in ge-  
f will neral.

g that And as to this, we may take notice  
ch we (1.) Of a great variation in the things  
professed which are threatened by God against such  
Propo a People. For, 1. Sometimes he threatens  
ul and totally to desert a Nation or Church, by  
e no removing the Gospel wholly from them ;  
s, or as we see plainly in the instance of the  
resent Church of the Jews this day, whose Can-  
ect to dle-stick hath now for many Ages been  
pend removed out of its place.

For But, 2. At other times God only threat-  
astly ens to cast off a People for some set and li-  
of us mited time, viz. for one or more Genera-  
us are tions, (yet reserving a Remnant for him-  
, tho self;) thus he did with the Church of the  
will be Jews in the Wilderness, he cast off one  
ehend Generation, and yet established his Cove-  
and nant with another.

And

And thus also he did with the Jewish Church, in the time of the Captivity, whom he cast off as to their National Church-state for Seventy Years.

And (2.) As there is a great difference in the things threatned against such People, so is there a great difference in the manner or way of God's Threatnings against sinful Churches and Nations. For

I. Sometimes God's Threatnings are Absolute and Decretory; which therefore cannot be diverted or avoided, and may then be rather look'd upon as open Declarations of God's Purpose and Decree, than bare Threatnings. And these also are two-fold, viz. Either, 1. So absolute and decretory, as to be accompanied with Judicial Inducation, or Infatuation; so as the People who are the Objects thereof, are rendered thus incapable of Reformation and Repentance, having first provoked God by their obstinate Wickedness so to do. Thus it was with the old world, whom God repented to have made; and said, (i. e. firmly determined) he would destroy. And thus it was with the Jews in and after the Days of our Saviour, over whom therefore Christ laments, because they

Gen. 6. 5, 6.

Luke 19.

41, 42, 43.



they did not know in their Day of Grace, the things that did belong to their Peace. Or, Such Threatnings are only absolute in part, so as still to admit of Repentance and Reformation, thorough the intervention of which, tho' Judgments cannot be wholly averted, yet they may be mitigated and delayed and sanctified, and after God's set time removed. Thus it was with the Jews, as to the threatned Captivity : which, tho' it could not be totally averted, yet we see many mitigations attending it : For it was *delayed* all the Days of *Josiah*, upon his Reformation. It was not *total* ; for God reserved a Remnant. Neither was it *final*, as we see in the Return of the People again from it. And we find also, that this *sharp Rod or Sword* rather, was *sanctified* to this People, in purging them more from *Idolatry* ever after, than they had been before. So that tho' this Judgment could not be totally averted, yet upon Repentance and Reformation, it was variously mitigated and sweetned. But,

2. At other times, God's Threatnings are not absolute, but conditional only : so that tho' such Rods be justly deserved, yet thorough the intervention of Repentance and

2 King 23.  
25, 26.

Isa. 63. 8.

Jon. 3. 4.  
5, 9, 10.

Gen. 18. 25

and *Reformation*, they may be wholly averted and kept off. Such *Threatnings* are ordinary in Scripture; and various Instances we have also of Deliverance from the Execution of them, thorough the intervention of Repentance. Amongst these, the instance of *Nineveh* is famous, and so much the more, that it was an Heathenish People. And here we may observe, that *such Threatnings are nothing else, but an Account and open Declaration of God's ordinary Course, Rule, and Way of Justice, as he is the Sovereign Rector and Judge of the World, by which he warns Men of Judgments to be inflicted, in case they repent and reform not.* And hence it is, that *Abraham* in his Plea for *Sodom*, useth this Argument: What, says he, wilt thou destroy the righteous with the wicked? Shall not the Judge of all the earth do right? And if God's *Threatnings* be thus to be understood, with respect to the World in general, then far more with reference to his own Churches.

These things being premised, the great Enquiry now will be, how we are to judge of our own State here: For it is the difficulty of applying these to our present state, that occasioneth our present darkness,

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darkness, as to that prospect we would otherwise have of things of this nature. I confess the Task is difficult ; yet I shall adventure to set down my thoughts of this matter, in the following *Propositions*.

P R O P. I.

*Our present Dilemma flows not hence, That God seems to threaten us with total Rejection.*

**T**His is, what I hope I am not without some weighty *Reasons* for ; tho I know there are some good Men, whose *Fears* carry them to the contrary perswasion. The *Grounds* of this my *Hope*, are as follow, which I leave to the impartial Consideration of all ; tho in a matter of this nature, we are not to expect Demonstration, the Subject not admitting it. But, I say, the following Considerations will at least beget in us good hopes this way.

I. Let it be considered then, That whatever Evil be in our present State,  
E yet



*The Rod, or the Sword.*

yet we are on the *side of Truth*, and have espoused a good Cause. The Cause of God, and the Credit of the Gospel, is that which we now contend for. And therefore have we not reason to hope for a good Event at last, tho' we may meet with Troubles in the mean time for our Sins.

2. And as we are contending for Truth, so we are sure our Enemies are fighting against it, and so may justly be lookt upon as fighting against God. And therefore however God may deal with us for a time in making them a Scourge to us, yet in the close we may expect, he will burn the Rod, when he has subserved himself of it. And in this possibly, the War between *Benjamin*, and the *other Tribes* may be no unsuitable *Emblem* of our Condition. For therein we find the *Benjamites* twice victorious over the *Israelites*, even tho' the other Tribes consulted God in every step of the War, and went out to Battle according to his express Order. But at last the Scene was inverted, to the almost utter extirpation of that sinfully obstinate Tribe. Thus it may be God may be now about to

Judg. 20.

18, 21, 23,

25, 28, 35.

to with us, in this present War: He may punish *Us*, and our Confederates by the *French*, and make them for some time Victorious, to our Grief, Vexation and Affliction. And yet I am hopeful, that when he has performed his whole Work upon Mount *Zion*, he will bring down the Glory of that proud King, and lay it in the Dust, to the eclipsing of that fiery scorching *Sun* of the *Popish World*; so that his *Motto*, *Ex pluribus impar*, may come to be, *Etiam singulis impar*.

3. And surely, the great things that God has done for us in these Nations of late, may cherish in us good hope, that God does not threaten us with any such thing as a total Rejection. He may indeed suffer *this Generation*, (whom he hath so lately, as it were, brought out of *Ægypt*) to fall in the Wilderness, because of our sin and ingratitude, without causing us to see that desirable state of Affairs, which otherwise might have been our Mercy. But to think, that he has done all this, and yet intends to leave both us and our Posterity a Prey to the *Amalekites*, who can

Exod. 32. imagine. Might we not then plead  
 11, 12. with *Moses*, in the like case : *Lord*,  
 Numb. 14. thou do so, the Nations will say, Thou  
 15, 16. thou didst suffer this people to be a prey  
 to their enemies, because thou wast not  
 able to save them ; and what wilt thou  
 do then for thy great Name ? Therefore  
 I choose in this case, to conclude against  
 such a fear as this, with the Wise  
 Judg. 13. *Manoah*, If the Lord had designed utterly  
 23. to reject us, he would not have accepted  
 us so far as he has done, neither would he  
 have shewn us such wonders as he has  
 late wrought for us.

*Object.* But what Security have we  
 against a total Rejection, more than the  
 Seven famous Asiatick Churches of  
 old, to whom John dedicates especially  
 his Revelation.

*Answ. I.* I confess, God's Dealings  
 towards those old Churches, as well as  
 many others, have been very awful and  
 tremendous. Yet I take it as a vulgar  
 Error only, (tho' so commonly asserted  
 even by great Divines) that all the  
 seven Asiatick Churches are entirely ca-



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I ; altho' I readily grant, that some of  
these Churches are indeed totally, for  
the present, cast off, and all of them  
miserably ignorant and corrupted. But  
Unchurch all places over-run with  
error and Superstition, (as all the *Gre-*  
*an* Churches now are) or to think,  
that when God has so remarkably kept  
up the Profession of Religion, in some  
of those places, there is, notwithstand-  
ing, no Seed of Grace, or Spark of Pie-  
ty remaining in the Hearts and Lives of  
such poor and weak Christians, is a  
stretch too great for Christian Charity  
to swallow or admit of. And yet, if  
this were granted, (which I think none  
can) that there is not the least Grain of  
serious and true Piety among them :  
we must still hopefully conclude, that  
God seems to intend the revival of the  
Gospel again, in those parts, in due  
time, where he has so wonderfully con-  
tinued the Christian Profession. But  
now, for proof of this, that Christiani-  
ty is not wholly extinguished in all  
those *Asiatick* Churches, I refer the  
Reader to Sir *Paul Ricaut's* Account of  
them : which I had further confirmed

*Ricaut's*  
*Present*  
*State of*  
*the Greek*  
*Churches,*

to chap. 2.

to me by a worthy Gentleman who was his *Fellow-Traveller* into those parts: by which Account we are given to understand, that as *Ephesus*, *Sardis*, and *Laodicea*, are totally destroyed at this time, and *Pergamus* almost reduced to the like condition: so the other Three viz. *Smyrna*, *Thyatira*, and *Philadelphia*, tho' involved in the same Darkness and Superstition with the rest of the *Grecian Churches*, are yet notwithstanding preserved in some tolerable condition, as Monuments of God's sparing Mercy.

And truly, when we consider how exactly both the Promises and Threatnings, made to, or against those Churches, seem to quadrate with their present state, it seems not a little confirming to our Faith.

If it were not for fear of swelling this Paper, by too long a digression, I would be at some pains to shew, how remarkably the Prophecie is literally fulfilled in the Event: but this will be but a pleasant diversion, to compare the *Second and Third Chapters of the Revelation*, with the *Second Chapter of the fore-cited*

Book :

Book : and therefore I leave this hint to be further pursued by private Meditation. Only, I say farther, that hereby we have received more pleasure and satisfaction, than in all the fine-spun *Allegorical Glosses* of some learned Men, who interpret this mystically to represent the various States of Religion, in the several Ages of the Christian Church, to the end of the World.

But 2. I say further, in Answer to this Objection : That the *Case* of the *Asiatick, and other Primitive Churches*, that either are, or seem to be totally cast off, is *vastly different* from the *State* of the *Reformed Churches*, since the *Reformation*, in this respect ; that whereas they fell in with the *increase of Anti-christian Defections*, we are now under the *real decrease of that Interest*, whatever the present posture of things seem to be. *Those ancient Churches* were ruined by that contagious and prevailing *Apostacy* from the Truth, which by various steps over-ran the Christian World, under *Papal Usurpations*, and so fell also under the *Lash* of those severe



Judgments which God raised up against such as worshipped the Beast and his Image, such as the *Saracens* and *Turks*. But on the contrary, the flourishing of the *Reformed Churches*, is in a time, when the *Papal Power* is sensibly declined, and the *Turkish Empire* exceedingly *weakned* : So that the *Instances* brought from the defection and desertion of the *Primitive Churches*, are not *parallel* to our Case, neither quadrated with our State, in these and our Neighbouring Nations, so as to give us any just grounds of fear, as to God's casting off the *Reformed Churches*.

*Object.* But we are not without *Instances of the same sort*, since the begun *weakning of the Papal Interest and Power*; as in the removal of the Gospel from several *Cities in Italy*, and the *Spanish Netherlands*; but specially in the *Unchurching of the famous Church of Bohemia*.

*Answ.* Tho' it hath pleased God to deal thus severely with Churches, sometimes by way of *Sovereignty*, that we  
may

gainst may see and tremble at such awful Di-  
 d his enations ; yet the Instances adduced  
 Turks. do not prove the thing intended : For  
 ng of to the recalling the Gospel from some  
 time, few places in *Italy*, and the *Spanish*  
 decli. *Netherlands*, the Case does not quadrate  
 ding. almost in any thing with ours : For  
 tances they had rather the Gospel *offered* unto  
 defer. them, than *settled* among them ; all its  
 re not Commission being ( as it were ) to call  
 drate a few of God's Secret Ones out from  
 leigh. among them ; which end being effected,  
 s any the Gospel had done its work, and so  
 asting was recalled. So that those places  
 where the Gospel did shine for a little  
 while, ( as at *Lucca*, &c. in *Italy*, and  
 t In. at *Antwerp*, &c. in the *Netherlands* )  
 begun were never brought to any such fixed  
 ower; and continued Church-state, as to bear  
 seve. a true analogy to the State of Churches  
 n Ne. settled in a Succession of Church-Officers  
 Un. and Church-Members, wherein the Go-  
 f Bo. spel has been handed down from Gene-  
 ration to Generation, and so become in-  
 terwoven with their other Properties  
 and Priviledges.

But,

But, I confess, the instance of the *Church of Bohemia* is more cogent, and of more awful reflection to her Sister Churches. And yet I see no just ground hence, of fearing the like, as to God's Churches in these Nations, since God has done so much for us already, and placed us in such Circumstances as we are now under, in calling us to stand up in defence of the Truth, against such wicked Antichristian Enemies, as we are now conflicting with. For however awful God's Providence may seem to be, in Unchurching that *famous Branch* of the *Slavonick Churches*, yet it is rather to be esteemed *an Instance of God's Sovereignty, than any leading Presage to other Churches* : for particular Instances of this kind are not conclusive with respect to others. All therefore that can be inferred hence is, that God may, in his Sovereignty (if so it please him) deal thus with other Churches ; which none make any question of : but that God hereby seems to forewarn other Churches of the like Judgment awaiting them, is what we have no rational ground to fear, that I see. So that  
after



After all, I think the Proposition I have laid down, is rational, and founded upon as sure grounds, as a thing of this nature will admit of.

P R O P. II.

*Our present Dilemma flows not hence ;  
That God's Threatnings are Absolute  
and Decretory ; so as to be followed  
with Judicial Induration.*

**T**His Proposition is not a little confirmed, from the illustration of the preceding : for since Judicial Induration, and hardness of Heart usually goes before God's total rejecting a People : if it be proved, that God does not threaten us with total rejection, we may rationally conclude, that there is no ground to think that we are under any stroke of Judicial Induration this way.

But since the proof of this Proposition also, may strengthen our belief of the former, (seeing where this Evidence of total rejection is absent, we may

may be satisfied, that there is no such thing designed against us) I shall therefore consider what may be confirming this way.

Now this will appear more than probable; if we consider the many pious and praying Souls, who yet remain this Day, and who cease not to importune God for Mercy to a sinful People. In the Case of *Sodom*, and her Sister Churches, God would have spared them (notwithstanding their monstrous Sins and Abominations) *If but ten righteous persons had been found therein.* Then surely we have reason to hope, that the Judgments threatned against us are not absolute and decretory, since we have reason to hope, *That there are at least Ten thousand godly and truly religious Persons, yet left among us in these Nations.* For if in the days of *Elijah* when there was such an universal defection of *Israel* to Idolatry, that the Prophet thought he was the alone Survivor of the true Prophets, God had yet reserved to himself, *Seven thousand that had not swerved from God's Institutions:* I say, if the Case was thus then, surely

Gen. 18. 32

1 King. 19.

14, 18.

Chap. 18. 4.

we

we may rationally hope, that there are at least *double that number* still among us, who have been careful to keep themselves free from the Defections and reigning Evils of these Times wherein we live.

And to me also it is an hopeful sign this way, to consider the Piety of many young Persons growing up, who may be instrumental to hand down Religion to a future Generation. I could indeed wish for more of this, as being sorry to see so many on the other hand as it were wholly given up to wickedness: but yet, as I remember of no Generation so reformed, but still the old Saying might take place therein, *Οἱ πλείους κακοὶ, That the worst are most numerous:* so I would not wholly despise the Day of small things; but rather hope yet, That as the new Wine is found in the Cluster, and one saith destroy it not, for a Blessing is in it; so the Lord will be pleased to do for his Servants sake, that he may not destroy them all.



## P R O P. III.

*Our present Dilemma stands in this : Whether God's Threatnings of severe Judgments against us, for some definite Time, be absolute as to the Things threatned, tho' admitting of mitigation and alleviation, or whether it be wholly conditional.*

**H**AVING in the former Propositions shewed wherein our present Dilemma does not stand, I have adventured to shew its true Rise and Original in this : Therefore having proved, that it does not stand in this ; *That there are any just Grounds of imagining, that we are in hazard of being totally cast off : I say, this being manifested, it will plainly follow, That the threatned Judgments respect only a limited time : So that there was no need to propose this of new, or prosecute it further, And again, I hope it may appear by the Second Proposition, as more than probable, That our Dilemma flows not from hence neither, that*  
 God's

God's Threatnings against us are so absolute and decretory, as to be followed with Judicial Induration upon us.

But after all this, the Difficulty that remains, runs between these Two Things, viz. Threatnings that are indeed in the main, Absolute and Decretory, tho' yet admitting of Alleviations as to the Circumstances of the things threatned, upon the supposition of Repentance, and Threatnings that are wholly Conditional, so as not only to admit of alleviations and mitigations, but capable wholly to be suspended and averted, upon the supposition of Repentance and Reformation.

Here stands the Knot of the Question; which for my part, I dare not adventure any positive resolution of. And indeed, who is there that can do it? This being a Secret reserved in the Breast of the most high, and one of those undiscovered Mysteries, which he hath reserved to himself, and which therefore it were over-bold and curious for us to search after rashly. And tho' my hopes would incline me to think, God's Threatnings against us to be altogether conditional; and upon the other hand,

the

the instance of the *Israelites* mentioned by *Ezekiel*, in this his Twenty first Chapter, would tend to increase my fears : yet none of these being conclusive, I dare make no positive Judgment of our Case and Circumstances this way ; but must leave it to be a Dilemma, the parts whereof hang as the two Scales of a Ballance in such an *Equilibrium* ; that it is not easie to judge, which of them does so much as seem to preponderate. However, this may possibly receive some light from what remains yet to be discoursed of : And therefore I proceed to the next Head.

*The Second Head is : What are the Grounds of a rational Enquiry, into what is like to be, or from what Topicks may we adventure to consider our present State and the tendency of things among us at this time.*

In Answer to which, I shall endeavour impartially to consider, both what seems Promising and Threatning in our Case. And in my Enquiry into this, waving Prophetical Indications, (which would lead



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lead me too far out of the way, and which I therefore leave to a *Discourse by* (at self) I shall confine my self to these *Two Topicks of Argument*, viz.

1. *What God's way in his Providence hath been to us.* And,

2. *What our way hath been towards him.*

And 1. It is worthy our most serious *Reflection*, to consider, *What God's way hath been, and is with us, in the Dispensations of his Providence.* Which that we may consider impartially, we shall reflect, *both on what is promising and encouraging, and what is territory and of a threatening aspect.*

And, (1.) We must acknowledge it to God's praise, that we are not without some encouraging *Symptoms*, from the Displays of G O D's Mercy in the over-ruling Dispensations of his Providence.

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To

*The Rod, or the Sword.*

To this end, may we not observe how remarkably God hath defeated the many *Plots and Conspiracies* of Enemies. He hath taken the *Politick and Wise* in their own Craftiness, and turned their *Counsels* head-long, so that their Hands have not been able to perform their Enterprize. Our *Enemies* have been taken in the *Gins and Snares* they laid for others; and in the Pits which they digg'd for us, they themselves have fallen. Of which we have many and those fresh and recent Instances.

And as God hath often turned our Enemies Wisdom into Foolishness, so hath he often converted their Strength into Weakness, by *breaking their Forces* both *by Sea and Land*. The total *Reduction and Conquest* of Ireland, the *Stillling the Tumults and Insurrections* in Scotland, and the late *Sea-Victory*, are so many Evidences of the Divine Favour and Goodness yet towards us, and ought to draw out our Hearts in grateful Acknowledgments, and encourage us to hope still in our God for further Receipts of Mercy.

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For what are all these gracious *Providences*, but so many *Opportunities* put into our hands, in order to our further *Establishment and Settlement* for the future: which seems not unreasonably to suggest to us, *That the Lord's Thoughts are yet Thoughts of Peace towards us.*

But, ( 2. ) Whatever upon the fore-mentioned Accounts seems promising, we cannot be so partial as not to reflect also on some Things in God's present *Providences*, that look with a *quite different aspect.*

And, in the first place, is it not frightful to consider, for how long a time God hath seem'd to desert our *Publick Councils and Conduct*? Have we not been suffered hitherto, to grope for our way, as it were, in the dark, and as if we were blind and had no Eyes to see it; yea, and to miss it too? whilst yet in itself it is so very easie and plain, that it is a wonder we should wander so long out of it. For what is more plain, than that our *Security* stands, in *encouraging and trusting the best and most faithful Persons*; even such, who both



from a Sence of *Duty and Interest* itself, must needs be careful and industrious to promote the *Security and Settlement* of *Those*, with whom they themselves are inseperably *link'd*, so as to stand or fall with them: whereas the acting otherwise, as it is displeasing to God, so may indeed look like an *Infatuation* from God, especially if long persever'd in.

And may it not also be observed to this purpose, how unaccountably remiss we are, in *improving the Occasions* that Providence puts into our hand for our own Establishment. The Men who seek our Ruine, and have over and over attempted it, tho' delivered oftner than once into our hands, are by an *unparallell'd Clemency* (which I pray God, may not prove fatal to us) let go, to attempt again the perpetration of former Crimes: which, as it looks like a *slighting of Providence*, and a secure trusting to our selves; so is no small Discouragement to all good Subjects, and more especially to *those whose Works and Office* especially calls them to be *assistant and serviceable to the Government* this way.

And

And surely it is matter of sad reflection to consider this Day, how remarkably *the Spirit of God is withdrawn from his Ordinances*, notwithstanding our external *Liberty*. I confess we are not without some *Instances* this way : But alas ! these are so few and rare, that they make but an inconsiderable Exception from this sad Truth ; which is but too well known, tho' not enough bewail'd by serious Christians.

I must needs also add, as matter of no small concernment, that it looks ominous to the *Fabrick* of our *Zion*, that God hath of late hewed down so many of our *eminent Pillars*, who by their Prayers and Endeavours were so much assisting to the carrying on of the Work of the Gospel. Alas ! how many *eminent Ministers*, and *useful Christians*, have of late been called off the Stage, whilst few rise up to fill their rooms. Thus the righteous perish, and none lay it to heart, neither consider that they are taken away from the evil that is to come.

But, 2. As there are both good and bad Symptoms in our Case, from the Consideration of God's way towards us: so let us reflect also impartially, on what of these is to be found in our *Carriage* towards God.

And, (1.) As I would improve every *Beam* of Hope that I find encouraging this way; so I can't but with pleasure reflect upon *these Things following*. viz.

How readily in the first place our *Representatives in Parliament* did concur with *Their Majesties*, in granting a free *Liberty* to Conscientious *Dissenters* from the present *Constitution of the Church of England*, to serve God in that way which they reckon most *Pure* and *Evangelical*. For surely the Undoing and Repealing of heavy *Penal Laws*, on the fore-mentioned Account, was a very suitable Return to the great Mercies received in the wonderful Deliverance which God had wrought for us all in common a little before.

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## The Rod, or the Sword.

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And next, it is very encouraging to consider, how far *Their Majesties* have already concerned themselves in the Reformation of their People, by emitting their *Declarations*, for the *Discountenancing and Punishing Vice and Immorality in Persons of all Ranks*. This is, I confess, a hopeful sign of good to us : and we may say of it, *Blessed be the Lord God, that hath put such a thing as this in the Heart of the King and Queen* : only good Men could wish, that care were taken to act accordingly, by such whose Office it is, to see the Laws in such Cases more universally, and more impartially executed, for the encouragement of them that do well, and the terrour of them that do ill ; *That so judgment might be no more turned backward, nor justice stand afar off* : For we have yet too much reason to complain, *That truth is fallen in the streets, and that equity doth not enter ; yea, that he that departeth from iniquity, maketh himself a prey*. But yet, tho' our Case were such, *That there were no man, nor any Intercessour, God may notwithstanding work for his Names sake, and his arm in*

Isai. 59.  
Ver. 14, 15.

Ver. 16.

- Ver. 18. *due time, bring salvation: tho' in the mean time he will undoubtedly repay his adversaries according to their deeds; that so men may learn to fear the Lord from West to East. For when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. After which we may hope, that the Redeemer shall come to Zion, and unto them that turn from iniquities in Jacob. And then shall God's Covenant be so established with us, as not to depart out of our mouth, nor out of the mouth of our Seed, nor out of the mouth of our Seeds Seed, from henceforth and for ever.*
- Ver. 19.
- Ver. 20.
- Ver. 21.

The Proclaiming and Observing a National Monthly Fast, in order to implore the Divine Presence with, and Assistance to our Armies and Fleets, may justly be reckoned also as a promising sign of Good to us: for may we not hope, God intends further to bless us, when he stirs up our Rulers, and the Nation in general thus far to own him, in imploring his Favour, both as to further Protection, Conduct, and Success: since he hath promised to honour those that honour

honour him, and that such as seek him shall find him.

And may I not add to all this, as a further promising Sign, the *happy Union and Agreement* entred into by many *ferious Ministers and Christians* of different *Perswasions* in and about *London*: For if *Division* be a *Presage* of *Ruine* to a *Family, Church, or Nation*, may we not hope that *Union* is a *Sign* of *Security and Peace*. Only it were to be wish'd, that this happy *Design* of *Union* were more universally carried on among all *Good Men* of all *Denominations and Perswasions*. But alas! we may sooner wish for this, than hope to see it, in this present degenerate Age.

But, (2.) Whatever Encouragement the fore-mentioned Particulars afford us, I am led on the other hand, to cast mine eye upon things more unpleasant and frightful, which I am afraid may seem too justly to preponderate the former Considerations.

And



And here, being my self no Politician, and not pretending to understand the Reasons which sway *Sovereign Princes and States* in their more *mysterious Actions*, I shall therefore pass by such things here, as most Men are too prone rashly to judge of, and shall only reflect upon those *Things* that I am sure are very sad and dreadful *Symptoms* of our present state.

And in the first place, how dreadful a thing is *Atheism* at this time, in the great advances and progress thereof, even in the midst of the Light of the Gospel? How universally hath this Contagion spread itself amongst all Ranks and Degrees of Men? And especially amongst those who pretend to an higher and more refined Wit than others. So that those who could not swallow *Popery*, but saw thorough its Impostures, have yet suffered themselves to run headlong into *this greater of Infatuations*. But if Reason recoil in the Breasts of some, at the thoughts of *Atheism* in its *naked Dress*; yet with a little refining Men can bring their thoughts to admit of it, under the No-

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on of *Spinosism*, or *Deism*, to the re-  
bouncing the Principles of *Christianity*,  
and all revealed Religion. This indeed  
is like to be the Condemnation of the  
World, that notwithstanding the glo-  
rious Light of the *Gospel*, which now  
shines so clearly, Men do yet love  
Darkness rather than Light, because  
their Deeds are evil.

And what shall I say of the prodigi-  
ous increase of *Profanity*, *Immorality*,  
and *Debauchery*, with which these Na-  
tions do every-where so much abound,  
that even *Popery*, yea *Mahomitanism*  
and *Paganism* itself can scarce out-do us.  
And do not imagine that we have been  
delivered to do all these *Abominations*,  
which we see daily committed amongst  
us; which are such, as we may trace  
them even to the *Church* and *Al-  
tar*.

And how sad a thing is it to observe,  
that *enmity to, and contempt of all seri-  
ous Piety and Religion*, which so univer-  
sally obtains in the Spirits of Multitudes  
this day, and which only wants an op-  
portunity to put itself forth in Deeds  
suitable to its own nature. How avow-  
edly

edly do many Men own their Contempt of all things sacred, and their hatred against all *serious Persons*, and every thing that looks like the true Practice of *Genuine Religion*. And surely, were the generality of England rightly touch'd with a true sense of God's sacred Institutions, they could not long endure that *horrid Profanation* of the *Holy Sacrament of the Lord's Supper* whereby it is prostituted to *carnal, sensual, and selfish Ends*: which is a Sin that continues to cry loudly for Vengeance upon the Land.

But the contempt of the Gospel is not only the Sin of those, who openly avow their enmity against it: but may justly be laid to the Door also of such who seem otherwise in their Carriage and Deport, to own and profess the same. The heavenly Manna rain'd down in such plenty, round about us, is now loathed and nauseated by us: so that our Table is like to become our Snare, and our Blessings like to tend to our hurt.

And to all these things, I cannot but add, how sad an aspect it bears, that damnable or dangerous Errors have



There had so formidable a Growth among  
 For as *gross Arminianism* hath over-  
 spread a great part of the Nation; so  
*Socinianism* hath not lost ground, but  
 hath insinuated itself into the Minds of  
 too many. And of late, *wild Antino-*  
*manism* hath been rampant, to the over-  
 turning the *Faith*, and even *Judgment*  
 of many, which hath been so far from  
 being discountenanc'd by some, who  
 were most of all concerned to do it,  
 that it hath had *too many* to blow the  
 Coals thereof, to the reproaching the  
 zealous Defenders of the Truth, as if  
 they intended to set up *the Law* in the  
 room of *the Gospel*; when they were  
 only careful to assert the being and use  
 of both in their own places. All which  
 things may easily discover to us, how  
*bad a Root* it must needs be, that pro-  
 duces *such bitter fruits*.

And what is this else, but a *poor blind*  
*and narrow Spirit*, or *littleness* or *dwar-*  
*iness of Soul*, by which all those are  
 certainly acted, who include all *Reli-*  
*gion* within their own *Inclosures*, and  
 confine the *Catholick Church* to the  
 narrow *Limits of Communion*, which  
 they

they themselves, or their particular *Founders* have set up : For whilst the *Temper* prevails, *Faction* and *Strife*, *Conceit* and *Pride*, *Emulation* and *Envy*, and *Passion* and *Railing*, will still continue to be both the trouble and blemish of the Church.

And to wild and erroneous Principles we may well add *wild and irregular Practices*. We have *Church-Levellers*, as well as *State-Levellers*, who turn the *Ministry* into great *Contempt*, by setting up *weak, ignorant, and illiterate Men* to be *Teachers of others*, who themselves stand in need to be taught the first Principles of the Oracles of God. If such Persons were turned back to their proper *Mechanical Employments*, and ordered to learn and give an account of their *Catechisms*, it were much better, both for the Church in general, and themselves in particular. But how sad is our state and condition, if every proud and ignorant *Enthusiast*, set up for a *Preacher*, and be magnified by a giddy, unsettled Crew of poor deluded Creatures, to be acted by the Spirit, because he can speak

*Nonsense*

nsence and Confusion with as much Bold-  
ness as Ignorance.

These, these, are some of the sad  
Symptoms of our present state and con-  
dition: which I might run out longer  
upon, but that I am glad to get off so  
melancholy and sad a Subject.

To all which, I might subjoyn some  
considerations of another kind, particu-  
larly that of the late astonishing Earth-  
quake: But finding this Province mana-  
ged by others already, I purposely con-  
fined my self to the *Topicks* I have been  
considering in this place. And now  
after all, I leave what I have said on  
both sides to the impartial Reflections  
of all serious and thinking Men; not  
adventuring my self to determine posi-  
tively on either hand, but leaving it as  
a *Dilemma* yet *in terminis*: *What if the  
Sword condemn even the Rod?* However,  
I pass on to the Third and Last Head.  
Now,

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*The Third Head is : What the Effeminate is, that we are to make from the Grounds, of our present State ; and what Prognostication may we thence humbly infer, as to our future Condition.*

In Answer to this : Since I have resolved not to be peremptory and dogmatical , as to future Events of this nature : I shall therefore only infer these following Things, from what has been already argued , as including in them what an impartial Consideration of the Premises, will, I think, suggest to every serious and thinking Christian that will be at the pains to examine and apply the same.

1. Inf. *That what has been said, though it argue some good things to be still among us, yet it plainly lets us see, that these Nations are full of sin.*

To shew this, were to repeat what I said but just now , under the preceding Enquiry : where, tho' we did reckon up both what was good and bad in our

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our case ; yet the bad *Symptoms* are evidently such, as may demonstrate the *Inference* to be very *native and conclusive*. So that surely we have reason to be watchful, and strengthen the things that remain, and that are ready to die : for our *Works* are not found perfect before God.

2 Inf. That our present Case argues, that we are under some begun Degrees of being forsaken of God.

This also appears plainly from what was said under the preceding Enquiry ; which therefore it were needless to repeat here.

3 Inf. That our present State is such, that nothing can save us, but One of these Two Things, viz. Either a Miracle of Sovereign Mercy, or a more than ordinary measure of Repentance and Reformation.

This is as a native Conclusion from what has been said already, so also certain and undoubted in itself : for I cannot imagine, where we can find a *Third* way

way of Salvation besides these. But tho' this Inference be in the general undeniable; yet it is a matter so weighty, that I shall dwell on it a little, in order to draw on towards a Conclusion of this Discourse. And in doing this, I shall distinctly consider these *Two Things*, whereby only we can expect Salvation.

The (1.) Way of *Salvation*, is by the *Sovereign and Extraordinary Appearance of God further for us*. Concerning which we may justly enquire, *Whether we have any rationally probable Grounds to expect to be thus saved.*

To this I Answer, That as it must be in a way of Sovereign Mercy, that we can be saved at all, if ever we be saved taking the word in its *ordinary acceptation*: so, Whether God will save us in a *wholly extraordinary way*, taking the word in a *strict and peculiar sence*, and contradistinct from the more usual Method of Salvation, is a thing that is not possible for any Man certainly to determine, without special Revelation.



Yet, since the *Question* is not, *If there be any Certainty this way ; but only, If there be any probable Grounds to expect Salvation and Deliverance this way : I shall adventure to answer it more particularly.*

And truly my *Answer in this respect,* must be *Negative*, since I can see no rational ground of expecting any such thing ; tho' I am sure I shall heartily rejoice, if any Man can let me see any such ground, or grounds of hope. But, if our Case be such, as we may hope, in an ordinary way, to be saved, if we repent and thoroughly return to God, as we have before demonstrated, I see no reason we have to expect *Miracles this way.*

I know it may be *Objected* to this, that we have been hitherto saved by a continued Series of Wonders, and by signal and extraordinary Appearances of God for us : which may seem as a probable ground, at least, of God's appearing for us thus still.

But I *Answer*, That tho' I gratefully acknowledge to God's Praise, his remarkable Appearances for us hitherto :

yet *this* to me, is so far from being an Argument for our expecting the same, or the like still, that it makes me rather fear the contrary : For what was God's End in all these things, but to lead us in to himself, by a serious turning from Sin to Righteousness. But if all these have been so far from reaching that End, that we have rather grown worse under them, can we expect that God should deliver such a base and ingrateful People still ? When therefore I consider how dreadful our Backslidings and Apostasie has been, and how we have *forsaken our Rock and Strength, and made Lies our Refuge* ; what can I think else, but that God seems to be letting us alone, and suffering us to walk in our own ways, in order to convince us and the World, how insufficient all Creature assistances are without him ; that *thus, if possible, we may be led back again to himself, in the way of Reformation and Repentance.* This is my Sentiment of this matter ; which yet I propose without any positiveness : For *who dare limit the Holy One of Israel, in his way and method of working, since he often chooses to appear*

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in ways quite cross to our thoughts, that he may shew us, *that his thoughts are not as our thoughts, nor his ways as our ways.* However, this I think I may safely say, that *tho' God may thus work for his Name's sake*; yet we have *no rational ground to expect this.* And therefore I proceed to the other way.

Now the (2.) way of *Salvation*, by which we seem to have most reason to expect a Turn of Affairs, is, *by some more than ordinary measure of Repentance and Reformation.*

Concerning this weighty and momentous Point, there are these *Three Questions* that may natively arise in our Minds, and are worth our most serious Considerations, *viz. Why an extraordinary measure of Repentance and Reformation is at this time so necessary? Whether such a measure of these may be now rationally and probably expected? And what we must do in order to attain these, in order to the averting impending Judgments?*



I Quest. *Why an extraordinary measure of Repentance and Reformation is at this time so necessary, in order to our farther and more compleat Deliverance?*

Ans. That such a measure of these is necessary, seems to me to be beyond debate, since *our Remedy must bear proportion to our Disease.* And surely our Circumstances appear to be such, from what has been said, that we may easily conclude this to be necessary: For without such a serious and speedy turning to God, our Case is the next step to be desperate, and we in hazard to be yet farther forsaken of our God. And I pray God, that upon our continuing to neglect our Duty as to this, that we fall not under that sad and irrevocable Sentence, which the Jews of old were under, *That tho' Job, Noah, and Daniel were to intercede for us, their Prayers would return into their own Bosoms again without effect.*

And do not God's Providences this day eminently call for this? What else is the *Voice of God's terrible Dispensation*

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*tions* in Righteousness against some of our Neighbour Churches? What else is the Design and Scope of all those various Providences we our selves meet with? And for what End else, does God suffer our Enemies to prevail and increase so much as they do to this Day? Surely this, if any, is the use we ought to make of all these Things.

2 Quest. *Whether a more than ordinary measure of Repentance and Reformation, may be now rationally or probably expected?*

*Answ.* I should be bold and presumptuous, if I should be positive here. Yet upon the other hand, I cannot but in faithfulness speak what appears to me most probable; leaving it to serious and sober Persons to judge as they see reason.

I say then, that tho' I know it is an easie thing with God to produce such a desirable frame on the Spirits of the Generality of Men of all sorts, in order to the averting of impending Judgments: yet the Sins and Impieties of

the present Generation are such, as make me not a little afraid, that we are not like to see such an universal change as yet; tho', I question not, many may be enabled to do this for their own particular advantage.

And truly, I think, I am not without ground for this my fear, when I consider, that *all Attempts this way*, have hitherto been *in vain*, and to little or no purpose. And is not *all Advice* this way, still *mockt at* by the generality; so as the very *naming* it is ridicul'd as *Canting*, and the *Thing* itself, as *Fanaticism and Enthusiasm*. And where are there any to be found, that are *acted* with any *Publick Spirit* this way, in order to carry on so good and necessary a *Work*, even among those *whose Office* it is to stir up others to such Duties; the most, if not all, despairing of effectuating such an hard and seemingly impossible performance.

Besides all this, is not Wickedness now come, as it were, to its *ἄκρον* and height, so as we may say with reason enough, *Omne in præcipiti vitium stetit*; that Wickedness is gone so far, that it

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, as can go no farther, except that it is  
at we ready to throw us headlong over the  
versal precipice of Ruine and Destruction.  
not, Our *Sins* indeed seem to be ripe for the  
their Harvest, and our *Cup*, if it be not al-  
ready, is near full; so that there seems  
with- to be nothing left us, but a *fearful look-*  
hen I ing for of *Judgment*, except *speedy Re-*  
way, pentance do unexpectedly preserve us.

little Nay, have I not reason for this my  
dvice fear, when the most part this day  
enera- seem to be under such an *Infatuation*,  
ridi- that they seem fond of Ruine, as  
lf, as if they were *weary not of this, or the*  
where other *Government only, but of Settlement*  
acted *itself*. These are the Grounds, why I  
y, in am afraid we are not like to see such a  
cessary desirable Temper and Disposition of  
Office Soul. But however, I heartily pray,  
ties; that God, *with whom the residue of the*  
effe- *Spirit is*, may prevent and disappoint  
y im- my fears this way. And I have reason,  
dness I hope, also, to conclude, that whatever  
n and croaks we may meet with, they will  
reason be but of a short continuance, as we  
etit; will see by and by, when we come to  
hat it the Second Observation.

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3 Quest. *What we must do, in order to attain such a measure of true Repentance and Reformation, as may give us encouragement to hope, that God will yet convert his Judgments from us ?*

Ans. As neither our Fears nor Hopes ought to be the Rule of our Duty : so we ought to stir up our selves at all times to the performance of those things which God requires of us, whatever be the Event.

And here therefore, besides *earnest Prayers* to God for this, without which we can never expect it ; we must seriously set our selves *to walk more Christianly than we have yet done*. And for this end we must heartily and humbly *acknowledge our sins before God*. We must make the *Scriptures the Rule and Directory of our Actions*. We must *associate* our selves with the most wise and serious Persons. We must *trust* more to God and a *Good Cause*, than to *Popish Confederates*, or any other *Allies* whatsoever. We must lay aside *evil Counsels and Counsellors*, and employ good  
and

and faithful Men in Places of Trust.  
 Justice must be dispensed and executed  
 impartially and fairly. The *Clergy* must  
 be reformed, by purging out such as  
 are either notoriously *corrupt in Doctrine*,  
 or openly vicious and *scandalous in Pra-*  
*tice* : All such being a shame and re-  
 proach to that sacred Employment. The  
*Universities* must be regulated, and so-  
 ber, ingenious and studious Persons en-  
 couraged. We must study and endea-  
 our *Union* in things wherein we are  
 agreed, and *Charity* and mutual For-  
 bearing in things wherein we differ :  
 we ought thus to manifest our *Moderation*  
*to all Men*, especially the *more sober*  
*and serious Persons* who differ from us,  
 laying aside all Passion, blind Zeal, Ca-  
 lumny and Envy. And in *summ*,  
 care must be taken *to encourage Vertue*,  
*and punish Vice* ; that the Government  
 may be truly a Praise to them that do  
 well, and a Terrour to them that do  
 ill.

Could I but once see these *Things se-*  
*riously minded and prosecuted in the Land*,  
 should reckon I had *reason* to be encour-  
 aged yet, as to our *farther Deliverance*  
 from



from all the Attempts both of *Forreign* and *Domestick Enemies*. And that God may be pleased to pour down such a Spirit more universally upon us, shall be my constant Prayer to Almighty God. But till this be, I cannot but be justly apprehensive, that some eminent Judgment is now hanging over us, ready to fall down upon us : And therefore I pray God, that he may lay it upon all our Hearts, to be careful to be found in the Practice of our Duty, whatever happen : for he that walketh uprightly, walketh always most surely.

But since I only propose this as ground of fear, without asserting it peremptorily as certain, I leave it as such here, yet as a thing that deserves our most serious Reflections. It is enough for me, that I have followed *the Tbread of the Text*, and the *Principal Doctrine or Observation* that it presents us with : I shall therefore after all, leave it as a Dilemma, *What if the Sword contemn even the Rod ?* which if I have not *unriddled*, yet I think have not obscurely *illustrated* ; but if I have done neither, yet Time will.

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However, I am loath to end so abruptly, or leave the Reader with such an *afflictive and melancholly Idea of Things*, as that which I have been last upon : And therefore I shall proceed to what may a little alleviate our sorrowful *Reflections* this way : For which end I shall briefly consider a *Second Doctrine* or Observation, which natively results from the Answer to the preceding Question, according to the preceding Explication thereof. Which Observation will serve here as a *Coronis*, to what we have discoursed more largely upon the former *Doctrine*.

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O B S E R -

## OBSERVAT. II.

*That however severely GOD may threaten his Church and People, yea, though he should give the Sword a Commission severely to rage against them for a time, yet usually even his most severe Dealings with them, exceed not the nature of a Fatherly Chastisement.*

**I** Say here, that usually God's most severe Dealings with his People exceed not the nature of Chastisements, because it cannot be denied, but that God in his *Sovereign Disposal* may sometimes do otherwise; yea, and actually hath done otherwise: as appears in the Case of many of the old famous *Asiatick and African Churches*: of which we

may



may now say, *Ubi olim Ecclesia, ibi nunc regnat Barbaries*: That where famous Churches were of old, there Barbarity doth now take place.

But to comfort our selves against such desolating and overturning Calamities, I shall lay down *Three Propositions*, which may be ground of great Encouragement to us, in the midst of what otherwise looks very frightful.

P R O P. I.

God will not totally cast off his Church in general.

Whatever come of particular Churches, this is certain, that God will have a Church to serve him somewhere in the World: For Christ must reign, till all his Enemies be made his footstool. And we are sure, That the Church is so established, that the Gates of Hell can never prevail against it. Let Pagans and Idolaters, and all Enemies whatsoever do their worst; yet it is sure they shall never be able to root out the

the true Fearers and Seekers of God from the Earth : for God will have *Seed and Generation to serve him as long as the Sun and Moon endure.* And when Satan and his Instruments have done their worst ; yea, supposing them to carry on their Conquests as far as *Dioctlesian* did of old, so as again to inscribe their *Statues and Triumphal Arches*, with *Delecto penitus Christianorum Nomine*. Yet, after all, this *Seed* will increase and spring forth again, and the *Stone* cut out of the *Rock* without hands, will in the end totally break and destroy all the Powers and Potentates that oppose it.

## P R O P. II.

*That whatever Troubles the Church God may meet with for a time, yet there is a more flourishing and prosperous state yet promised to it.*

**S**URELY it is a mighty forcing of Scripture, to interpret all the great and august Prophecies of Scripture, concern

ing the *Glory* of the *Last Times*, of what  
 as already past over the Church: For  
 when can we find, in any *History*, such  
 flourishing State of the Church, as can  
 without contention be reckoned the ful-  
 filling of what the inspired Prophets have  
 pretold us: and must all their great  
 and glorious Descriptions of this suc-  
 ceeding State of the Church, pass for  
 meer Hyperboles, or Metaphors? No,  
 certainly, they give us to understand,  
 that the Stone cut out of the Rock with-  
 out hands, will yet further increase and  
 fill the world; and that the Mountain  
 of the Lord's House will be so established  
 above the Tops of all other Mountains,  
 that all the Nations will flock unto it;  
 so that the Kings of the Earth will reckon  
 it their greatest Honour, to bring their  
 Glory into the New Jerusalem, for its E-  
 stablishment, Security, and Peace.

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PROP.



## P R O P. III.

*That as we have reason to believe, that God will not totally, nor finally cast off his Church in these Nations, whatever their Troubles may be ; so we have ground to hope , that whatever our Troubles be, they will be but of a short continuance.*

**T**HE first part of this Proposition *that we have no reason to fear a total or final Rejection*, was largely handled above, and I hope satisfactorily also ; and therefore I shall supersede saying any thing further to it in this place.

But as to the other part of the Proposition, *That our Troubles will probably be but short ;* it may not be amiss to consider, upon what ground such an hope is founded. And to me, it seems to afford hope this way, to consider, that whatever Advantages the *Papal Cause* may gain here or there, yet in the general it is a *falling Interest*, which in the

main

main is declining and decaying. And  
ho' I am afraid the duration of the *An-*  
*christian Kingdom* may be much lon-  
ger than some Writers make it ; yet in  
the general we may conclude, that even  
this cannot be long. And surely, we  
cannot imagine, that the promised in-  
crease and extent of Christ's Kingdom  
can be very far of, after the sweet and  
favourable prelude thereof, which we  
have seen : For can we imagine, that  
God will wholly lose the *Honour* of the  
*Great Things* which he hath already  
done for us ; which certainly he would  
in the Eyes of an *unthinking World*, if  
the *Seed sown* should lie under the *Clods*  
much longer than the usual time, with-  
out any appearance of the Spring ; for  
then would our *Infidels* say, This is  
come to pass, because God was not able  
to effectuate what he had begun. And  
after all this, can we imagine, that the  
many *Prayers* put up for this, will still  
remain to be unanswered. Besides, that  
the *encouraging Presages and Hopes*,  
which many *dying Saints* have gone to  
Heaven with, were not put into them,  
we may be sure, by the Spirit of God

# The Rod, or the Sword.

*in vain* : and to think that God would suffer them in such a way, and at such a time to be under the prevailing power of a *Delusion*, is what I dare not admit the thoughts of.

And now having adduced these Encouragements here, I shall take my leave of this *Subject*, when I have laid before the Reader a brief Word of *Advice and Counsel*, with which I shall conclude.

And here, since we have seen our Danger, we may easily conclude our Duty. For in the *first place*, we must be sure, whatever happens to be found *in the Camp of Christ*, taking part with the Church, and those that befriended that Interest, lest being at any time found stragling from thence, or *in the Camp of the Babylonish Whore*, by being *Partakers of her Sins*, we partake also of *her Judgments*.

And



## The Rod, or the Sword.

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And then in the *next place*, let us be careful to be found *in the Practice of our duty*, doing those things that as Christians we are engaged to do, and with the serious discharge of which we can never be dispensed. Wherefore, let it be our constant care *to fear God, and stand in awe of his Judgments*; that when, with Jehoshaphat, we fear the Lord, and set our selves to seek him, we may come to get such a return from God, as he got, *Not to be afraid nor dismayed at the multitude of our enemies, because the battle is the Lord's*. Let us purifie our selves from all filthiness of the flesh and spirit, by washing our selves in the blood of the covenant, that we may be clean: and by putting away the evil of our doings before the eyes of the Lord, that so we may cease to do evil, and learn to do well. Let us humble our selves under the mighty hand of God, that we may be exalted in due time: for even Ahab was regarded for so long: and the Heathenish City of Nineveh, had its ruine, on this account, suspended and protracted. And famous was the Instance of this sort in the Days of

2 Chron. 20. 3.  
Ver. 15.  
Isa. 1. 16  
1 King. 21. 27, 29.  
Jon. 3, 6, 10.

2 Chron.  
34. 27.

2 Chron.  
32. 26.

Joel 2. 12,  
13, 14.

Jer. 29. 13.

Iſa. 62. 2.

of *Josiah*, whose *Humiliation and Fasting* was so *acceptable* to God, as to protract for some time the *execution* of the *Judgment*, that otherwise was just at the *Door*. And thus also *Hezekiah's* *humbling himself* before the Lord, was the means to *ward off* that terrible desolating Storm of *Senacherib and his Army*, which seem'd wholly inevitable. And let us to our *Humiliation and Fasting* add serious *Repentance and Reformation*, that it may be evident we are real in our external *Professions* : Wherefore let us turn unto the Lord with all our hearts and that with weeping and mourning, and fasting, rending our hearts and not our garments. And let us withal, fervently and constantly implore God's Mercy and Favour, by serious Prayer and Supplication : For then shall we seek the Lord so as to find him, when we shall search after him with all our hearts. Wherefore let us not, in our making mention of the Lord, and praying to him, keep silence in the Churches case, neither let us give him any rest, until he arise and make our Jerusalem a praise to the earth.

Oh good and gracious Lord God, be-  
 low such a Spirit upon this Generation,  
 that the Terribleness of thy Wrath and  
 Judgments, and the Danger of a French  
 and Popish Sword, of a Sword both  
 Foreign and Domestick, may so awaken  
 us out of our Lethargick Security and In-  
 sensibility, that we may turn again unto  
 thee, and seek thy face, until thou make  
 the Light of thy Countenance shine upon  
 us, as an Evidence of our further Deli-  
 verance; that so we may be set in Safety,  
 from those that design and seek our Ruine,  
 and that thus our Zion may be built up,  
 and our Jerusalem made a quiet Habita-  
 tion for us, in spite of all the Designs of  
 evil and restless Enemies. And for this  
 end, be thou graciously pleased to accept  
 of this weak Attempt and Essay of the  
 penne of those thou hast counted worthy  
 to put into the Ministration of thy Church;  
 and so to bless it to those into whose hands  
 it may come, that it may be a means to  
 bring them up to the serious Practice of  
 the Duties of the Day and Time wherein  
 we live. This, O Lord, as all things  
 are, is humbly and earnestly sought for  
 from



*The Rod, or the Sword.*

*from thee, upon the account, and for the  
sake of our dear Redeemer the Lord Jesus  
Christ. In hopes whereof, to Thee, O  
Him, be ascribed Praise and Glory  
Amen.*

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**F I N I S.**

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